# THE INQUIRER

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AND FREE RELIGIOUS FELLOWSHIP

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# HUMAN, ALL TOO HUMAN

IN the cool and deliberate Reith lectures, that Mr. George Kennan, the American diplomatist and historian, is giving on Sunday evenings on the B.B.C., there is heard a note of restraint, refreshing in the discussions about the relations between the U.S.S.R. and the Western nations. Mr. Kennan is in a position to judge the Soviet civilization from the point of view of the American, and in his first lecture he made a judgment altogether novel: but one, in one way or another, that is gradually seeping into the consciousness of the West. Mr. Kennan would like to see the day hastened when the Soviet peoples will have all that they need in material goods. Then the real struggle will come. It will not be a struggle of arms against arms but one of spiritual meaning; and it is more likely that fulfilment will be found in this rather than in any other. We shall all be in it decently together.

Most Americans have enough to eat and drink. They live on a high material civilization. But the struggle for bodily satisfaction having come to an end, a deeper and more significant one is now beginning. Since there is no longer any real need to struggle for food what shall I do with my life? That, by implication, according to Mr. Kennan, is the real spiritual problem of the American citizen.

## The Real Problem

It is one that the British citizen finds near to his doorstep also. Is the meaning of life to be found in increasing economic productivity by 2 per cent, 3 per cent or 4 per cent every year? Shall the nation be reasonably elated when production rises by 2 per cent? Shall it be dejected, with the consequent reaction upon the politicians, when it falls by 2 per cent? Shall inflation or deflation be the permanent preoccupation of political life, and by implication, because no other form of life seems to matter very much, a good slice of life in general? On the whole, the British nation, as every other nation which has near enough solved the problem of economic existence, draws back in unconscious spiritual horror from finding the meaning of its life in the manipulation of material things.

According to many observers, particularly the dramatists and poets, in addition to Mr. Kennan, this is the spiritual problem of the American industrial civilization. When it becomes the problem for Russian civilization then the great industrial nations of the world will be in it together. They will have a real problem to solve. Not, how can we live together in material competition, but how can we all, acknowledged human beings, who cannot be satisfied with economic satiation—how can we, all having the same problem of spiritual challenge, find its solution?

It is easy enough to see how within a generation, perhaps in a much shorter period, the present preoccupation between the East and the West can be swallowed up by something immensely bigger.

## The Sleeping Nations

True, this is seeing it from the point of view of the industrial civilizations, those that have the possibility of material satisfaction well within reach. But there are all the other civilizations, representing indeed the mass of mankind who are at present far nearer permanent hunger and continuous disease than material satisfaction. The great nations of the Far East, for instance, have hardly begun yet to stir from the age-long sleep of hunger, disease and spiritual fatalism. They, in a sense, have no problems, men are born, they die, there is no comment to be made; the only possible reaction is one of acceptance.

Slowly but surely the material advances are breaking into this sea of age-long acceptance. The old religions of semi-fatalism are beginning to shake. The human victim of material poverty and disaster is at last rising to his feet. It is possible to see in the not too-distant future the whole of the Far East throwing off its sleep, or maybe its death of ages, and entering into a new resurrection. Perhaps beside this, the new spiritual preoccupations of the industrial civilizations may seem a small matter in the future. In any case the Sputniks, and all possible Sputniks, are likely to fade into insignificance compared with the great resurgence of humanity breaking into a new age, hardly to be dreamt about at the moment.

H-bombs are important, but in a reasonably guessed time ahead they may vanish into unimportance in comparison with the revolutions that material prosperity, or its promise, may bring to mankind.

The guide-post in that time, ten, twenty, thirty years ahead, is not likely to be national economic productivity, or competition in Sputniks. The latter may be relegated to an interesting but not very important human achievement. It is likely to be the solution of man's problem of his relationship to the whole purposes and meaning of life.

## The Solution of the Problem

To suppose that he is likely to find this solution merely in himself as a self, or in the gadgets, great or small, complicated or simple, that he can make, is already to receive a whiff of his future spiritual tragedy. By some means or other he will have to rise out of himself. His personal or social preoccupations will pall upon him. He will need to find a new relationship with his world in which his mere existence is no answer to his deepest needs. The humanism that supposes that mere human adventure, in all its varied forms, is the answer to the human cry, is already nearly dead. The teddy boy, or the juvenile delinquent, or whatever else the familiar adolescent may be called in all the civilizations where the adolescents have more of the material things of life than their highest counterparts a hundred years ago ever dreamed of, is starving inwardly for something more than mere titillation of his bodily functions. To offer him a suplementation of these is to offer him nothing. His problem is, how can I really escape from this cage of myself? How can I really become a living soul? through my body if need be, but, nevertheless, a living soul? To be told that he should be a nice boy, or should find a social purpose, or should work for the general good, is just to jeer at his plight. Far beyond his willing the God of life is in him, seeking for its own unity. The incarnate God looks for the source from which it came. And the incarnate God will be restless until it rests in the God from which its form was made.

# LOVE AND THE AIM OF LIFE—II.

### By Ford Lewis

**(Dr. Lewis Ford is the minister of the First Unitarian Church, Stockton, California, U.S.A. This is the concluding article adapted from an address by Dr. Lewis. The articles are based on a book by Erich Fromm, "The Art of Living: An Inquiry Into The Nature of Love".)**

ANOTHER spurious answer to man's profound need, unity and identity, finds expression today in the frantic drive for sameness that is so apparent in much of our culture. We expect to see this among adolescents. It is nature's way of achieving conscious uniformity and harmony. At this stage, the desire to dress alike, talk alike, dance alike, drive alike with boldness and dash, is entirely normal, proper and in order. Both nature and the culture, whatever it may be, require that individuals learn to act as a group before they take on the tasks of maturity. Human society is gregarious and co-operative. This means that the custodians of that society have to learn to work together. Adolescence is the time when this pattern is established.

Such an arrangement provides the maturing youth with the necessary environment where he can establish his relatedness, his version of the life-giving and life-sustaining union which is the object of all our yearning. In the natural course of events, the next step is love. After the flocking together comes the pairing off. When a grown-up relationship of love has been established, individuality once more comes back as a dominant character trait with a simplicity and dignity found only on this side of the group instincts of youth. Within the intimate, soul-supporting environment of mature love, the person truly finds himself, is allowed to become himself and to work as a continual, almost miraculous transformation of himself as he grows in wisdom and spiritual stature, both of the partners being nourished by their mutual love.

## Escaping the Herd

But many never escape the herd, never know the beauty and release that union through love provides. They remain arrested adolescents all their lives long. In family life they are clannish and exclusive. They are as hospitable to variety and diversity as fowls in a barnyard, whose instinctive response to variation is to peck it out of existence. In politics they are prudent and safe rather than wise. They believe in saying what one thinks as long as one thinks safely, and this means thinking alike—like themselves.

Compulsive conformity of this kind is most often associated with dictatorial systems because of their more effective means of enforcing it. It is also characteristic of democracies, as our tastemakers in the field of advertising can testify. Our problem is not, however, that people are forced to be alike, except as a by-product of the urge to conform. The more tragic problem is that people want to be alike, for by being alike we feel that we are accomplishing the union that is our goal. But likeness does not necessarily mean closeness at all. The quest for union has taken the form of a demand for equality for women, in one of its aspects, a measure which has undoubtedly been long overdue. But the misconception that equality means sameness is an easy one to fall into, and the union of love depends absolutely, as the symbolism of the Adam and Eve theme indicates, on the polarity of the sexes. Today's search for unity and wholeness through sameness between men and women was doomed to pathetic failure before it began.

## Love is the Bridge

There are other substitutes for love, none successful. Power is one. Fame is another, wealth another, social position another. Many find a partial answer in one of these ways or a combination of them, but without love, full realization of one's potential is lacking. Something is undoubtedly lacking in all our lives, for no one ever arrives at such a state of perfect inner balance that completely outgoing, unstinting love is possible. We have known denials and we bear the marks of disillusion and disappointment. We pass these imperfections down to succeeding generations, who will bear the marks in their turn. So runs the tragic cycle.

### "The Inquirer" Christmas Issues

**The issue of December 7 will be one of twelve pages and will be a Christmas Book number. The issue of December 21 will be of eight pages and will be a Christmas number.**

But love is part of our heritage, and we pass this along to our children as well. Our hope and faith must be that the love will outlive and out-thrive the loneliness. The sense of detachment and emotional exile was born with the birth of human consciousness, with the break our ancestors made with the emergence of man from the animal kingdom. The fall of Adam, symbolizing this event, was not a fall at all, but the first step upward in the long climb of evolution. Because it is not easy to be human, we sometimes try to escape our loneliness by going back. Hitler took the road back to primitivism and sought to lead Germany into the coveted sense of union by a calculated system of barbarities, involving fanatical emphasis on Aryan blood and German soil. Individuals make frequent introversions in the direction of infancy and self-forgetfulness, but in every case the Eden of non-awareness remains forever lost and barred to us. We find, in our own way, just as Adam found in the myth, that "at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life".

## The Loneliness of God

Thinkers have often been intrigued by the thought that even God, in all his perfection and self-sufficiency, was not immune to loneliness. Even God, representing the ultimate in wholeness and integration, needs someone with whom to relate, some loving relationship within which to find the deeper union. Even God, according to this view, is not wholly adequate alone. And if theologians protest too much at this, let them be reminded that some of their own numbers have subscribed to this very theory in the doctrine that God created man in order that man might worship and praise him forevermore.

But, as is frequently the case, this theology tells us more about man than God. It tells us what we already know in the closeness of our hearts, that whatever the nature of God, man cannot live alone. Man can truly live only by means of love, and love always involves people and a world beyond himself. Our goal of identification with that which is ultimate in life cannot be separated from the means whereby we accomplish it. Many are the ways by which men try to reach the goal. But the greatest of these is love.

## COMMENT

### Two Different Worlds

THE papers that I have been in the habit of reading most closely are the *Manchester Guardian* or *The Times*, but on occasion I take a look at the "popular" Press, and have been struck by the different angle from which news is regarded by the two very different kinds of paper. One would, indeed, from a reading of issues of the more serious, and the more popular classes of paper for the same day, imagine that a different world was under review. A very experienced journalist, T. S. Matthews, former editor of *Time*, has analysed the contents of the *Manchester Guardian* and the *Daily Mirror* respectively, for the same day; and the result is surprising. He found that the *Daily Mirror* contained 20 pages, as against the *Guardian's* 14; but the actual letterpress of the *Daily Mirror* was much smaller, as its pages were smaller, and its headlines much bigger. Of the 144 news items that were printed by the two papers, 9 were reported by both, 23 by the *Mirror* only, and 71 by the *Guardian* only. When one takes into account, too, the great difference of emphasis that is laid by the two papers, one has an indication of the different sources from which the two classes of reader draw their knowledge of the contemporary world.

### A Gentlewoman's Paper

I have been reading a very interesting account of the purpose and personalities of various newspapers, and I was somewhat surprised to read that when the *Daily Mirror* was first founded in 1903 by Lord Northcliffe it was intended to be in emphatic contrast to his successful paper, the *Daily Mail*, and was given out to be a woman's newspaper, "written by gentlewomen for gentlewomen". Although by dint of strenuous advertising it opened its career with a circulation of 265,000, that number sank as low as 25,000. Northcliffe then changed the character of the paper, and made a point of its pictures. Although the circulation rose, it was not until the paper was sold to Northcliffe's brother, Lord Rothermere, that the paper started on its astounding career. It has now a circulation of 5,000,000 copies daily, the most widely read paper in the world. It is calculated by the Readership Survey of the Institute of Practitioners in Advertising that it is read by 14,750,000 people or 40 per cent. of British adults. Its nearest competitor, the *Daily Express*, is estimated to be read by 34 per cent. of the British adult population.

### The Society of Jesus

The most powerful organization within the Roman Church, the Jesuit Order has just ended one of the longest General Assemblies in its history, lasting over two months. At any one time this powerful Order has charge of the education of about 150,000 students in their schools and colleges; and they are extremely strong in the Catholic mission field, controlling, for example, over three-fifths of mission universities and a third of the non-European hierarchy. It is this strong educational bent that has been one of the causes of this lengthy session, for in spite of their vows there is a tendency at all times for new and theologically dangerous views to make their appearance among members of the Order, and cause a tremendous liberal ferment. Every Jesuit is under a hierarchy of surveillance, whilst the General of the Order is under the immediate authority of the Pope himself. On this occasion, the Pope has used his authority to bring about a change in organization that will lead to a stiffening of authority, and enable the superiors better to curb dangerous, "progressive" developments in theology.

Bible Sunday is 8th Dec., 1957

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**in your stewardship.** The Society depends upon voluntary service and a multitude of individual gifts for the furtherance of its work.

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### Problem Families

No matter how well society may organize itself to provide the means of decent citizenship for all, there will always be families that are "problems" to the authorities. The Warrington Corporation's Children's Officer has lately reported that the Corporation has to care for ten children at a cost of nearly £60 per week, because their parents could not be traced. The family, it was said, had twice been provided with a council house, but on each occasion had been evicted for non-payment of rent. If the Corporation were willing to provide a council house rent free, the whole of this amount might be saved; but it was felt by the housing committee that it would be setting a dangerous precedent. It is certainly a difficult dilemma, and probably the housing committee is right, but it does seem extraordinary that so large a share of the town's revenue should be used for the support of one family. It certainly shows how right it is, even from the monetary point of view, that the community should be willing to spend money freely in order to preserve decent family life.

*Commentator.*

## "BETTER THAN HE FOUND IT"

By R. D. Woodall

IN the Kingswood Unitarian Chapel, near Birmingham, there is a memorial to Rev. James Taplin, who died 75 years ago on December 19. The memorial records that Taplin devoted the last twelve years of his life "To making Kingswood better than he found it". The memorial also has a medallion on it which George Eyre Evans considered was a very bad replica of what Taplin looked like.

James Taplin belongs to the band of lesser known Unitarian ministers who, in the 19th century, when young life was drifting away from the country towns and villages to the growing industrial cities, fought a life-long battle to keep country congregations alive.

At no stage of his career could he have earned a large salary. Yet his eldest son was a well-known Unitarian minister. Another son achieved some distinction as a musician. Another son, Julian Pascal Taplin, who died at Singapore in 1867, was chief engineer on *H.M.S. Rifleman*. Another son, James Francis Taplin, was a doctor. Taplin himself, despite the austere life he must have had to live, lived to be 83 and his widow died in 1895 at the age of 88.

Throughout his life he was a Radical and champion of causes such as the campaigns against Church rates waged by nonconformists in many small country towns where Anglican influence was at its zenith. At least, at one of the places he served, local opposition made his position almost untenable.

Taplin was born at Portsea and was trained for the ministry at Stoke Newington Baptist Academy. Many of the congregations he served no longer exist.

He started his career as minister of the Great Meeting at Battle in Sussex. This, after its closure in 1898, was bought by Miss Lucy Tagart and renamed Mountjoy Hall, being used as a hall, reading-room and institute for the village. When Jerom Murch wrote his "History of the Presbyterian and General Baptist Churches of the West of England", Taplin was minister of the Unitarian Chapel at Honiton with which Jerom Murch's family had been connected for many years. The congregation must have been very small and Taplin must have been one of its last ministers, since almost all traces of its existence have now disappeared.

He served the Honiton Chapel for nine years and for part of the time he was minister of George's Meeting, Colyton, which survived until the outbreak of World War II. This chapel was the first chapel attended by George Eyre Evans, the Unitarian historian. Then for four years he pioneered a Unitarian congregation in Jersey.

For seven years, from 1851 till 1858, he was minister of the historic Abbey Chapel at Tavistock which is now worked with the Plymouth congregation. Thence he moved for a year to take charge of the Old Meeting at Warminster in Wiltshire, which had once the distinction of founding the first Sunday School in Wiltshire but which is now but a memory, like so many of our country congregations.

From 1859 till 1870 he was minister of the historic Bowden Hill Chapel at Crediton, a remarkable cob-built structure which since 1945 has been thoroughly restored through the efforts of the few families associated with it. At Crediton, Taplin was prominent in the public life of the town and probably made his fair share of critics.

At 71, when most men are thinking of little more than a quiet life, he moved into the Midlands to what was then the remote village of Kingswood. His ministry here was a great success. Luck has been with this chapel. Birmingham has moved out and it has brought new faces to this congregation which survives today as one of our stronger smaller congregations, largely due to the efforts of men like James Taplin, who dedicated their lives to Unitarian congregations in places away from the main population centres.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

**Further correspondence and news items are held over until next week.**

### Rights of Women

SIR,—Commentator's remarks about "The Rights of Women" need taking up, but need volumes to deal with them adequately. The statement that "There has been so little change in modern conditions that can be attributed to the changed position of women" is, first of all, questionable. A good case can be made out that, in the medical field alone, women started a movement which has led to a decrease in child and maternal mortality, better houses and sanitation, and longer expectation of life. Schemes such as W.H.O. and U.N.I.C.E.F. and U.N.R.R.H.A., among the most hopeful undertakings of the last two decades, demonstrate a new compassion unique in the world's history, which again can possibly be related to the parallel achievement of women's emancipation.

New social factors have arisen since the days of the original great pioneers of the women's movement. Some of these factors have arisen because of the success of the movement. Those women mostly had independent means and leisure, which hardly any woman has today. Domestic help was easy to obtain and, counting the shorter hours employees work today, cost about one-twentieth today's price. The quality was often much higher than can be obtained today, because domestic work was one of the few jobs open to women. Simply because women as a whole are better off, the really talented women and the women with a vocation have been handicapped. Florence Nightingale was a genius of the first order, and realized that she must forgo marriage in order to fulfil her call. Many distinguished but not outstanding women have tried to carry on a career along with the duties of married and family life. I know many cases in which they have managed excellently, although at great cost to themselves; and because most of them have been anxious that their career shall enrich the family in a spiritual sense, they have been competent in their work but not outstanding. They have rightly put family before career. They have frequently had to forgo work involving the highest responsibilities. For a man, on the other hand, marriage is often an asset to his work and an incentive to reach the top.

The post-war world has presented the "graduate wife", and others who have wished to practise their craft or profession, with problems for which they were not equipped practically or emotionally; for example, domestic work and mothercraft. The average girl of the future should be better equipped than those of us educated between the wars. Added to this, she will realize from the outset that if she is to run in double harness she must have a labour-saving house and electrical gadgets.

We are told that in the future there are to be far fewer unmarried women, and where will the nurses and teachers that society cannot do without come from then? Vera Brittain writes: "So long as women writers and artists must sacrifice motherhood in order to fulfil the inexorable demands of a creative gift, the feminist revolution remains incomplete". She suggests that "some special state or municipal assistance, perhaps in the form of individual home helps, might well be officially available to the wife and mother who has proved her value as an author—and has even become a dollar-earner". It looks as though some such scheme, home-helps with a status similar to that of the health visitor, will have to be inaugurated on a very much greater scale than Miss Brittain suggests if society is to benefit from its trained and inspired womanhood. As for the opposition women ministers and others receive from other women, it does exist, but I believe it is diminishing and is negligible compared with the enthusiastic and loyal support they get from all intelligent women.

The great tragedy is that we have had so little time and energy left to make our contribution to world affairs since the war, for I do believe if women had been free they would have found some other way than the present nightmare nuclear arms race. The present situation has been brought about almost entirely by statesmen and army officials of the old school, and those of us who care most have been too tired to make any concerted effort to stop it.—Yours,

*Altrincham.* *Elspeth R. Vallance.*

### Tape Recordings

SIR,—Pressure of work has prevented me from replying sooner to the letter of the Swansea delegates to the General Assembly. Their comments on the tape recordings, known as "The Highlights", are very welcome. So are the many appreciations of these recordings that have been received. Constructive criticism is always welcome, and a fair amount of such useful material has been received.

It is my intention to write fully on the whole subject of these recordings at a later date, and most of your correspondents' points will be fully answered then. I would, however, like to deal with three points now. The first point is the editing of "The Highlights". To condense twenty-four hours of talk and music into one and a half hour's recordings is not an easy matter. Excerpts can only be made from such highlights as have been effectively recorded, and these are not necessarily the real highlights. Secondly, much of the so-called controversial material is singularly dull when played back in an ordinary room away from the electrical atmosphere of the clashing personalities.

Thirdly, the excerpts of the other meetings were deliberately truncated in order to evoke a desire to hear the full recording of such a meeting. The Treacher-Goring meeting and the Wednesday evening meeting are both available as separate tapes, as is also the Anniversary Sermon; and I am assured by those who have already used them that they are highly successful.

Sufficient experience has been gained in this venture to ensure a much better result next time; meanwhile, may I express my thanks to all whose help has made this modest result possible.—Yours,

*London.* *Tom E. Dalton.*

**THE INQUIRER**

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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## NEWS REVIEW

### Personalia

Mr. Leslie Procter, who is well known in Lancashire through his work for our movement, has had to resign as honorary treasurer of the Unitarian College, Manchester, owing to ill health. Mr. Sydney Mansell, formerly of Shrewsbury and now of Manchester, has agreed to succeed him.

Mrs. K. H. Jacks, besides being a busy J.P. for Manchester, has been appointed chairman of the Cranage Hall Hospital Management Committee, which also administers the Mary Dendy Homes. Mrs. Jacks is on the committee of Norcliffe Chapel, Styal, for which she is an enthusiastic worker.

Mr. Arnold K. Kay, formerly secretary of Dean Row Chapel and now of Bolton, has been appointed headmaster of the Royal School for Deaf Children, Edgbaston, Birmingham. He is at present resident master at the Thomasson Memorial School for Deaf Children in Bolton. Mr. Kay is a specialist in the teaching of deaf children, and his new appointment is an important promotion.

## BELIEF AND COURAGE

### A Junior Lecture

A series of three Junior Lectures, under the Hibbert Trust, are being held at Lyme Regis Grammar School. The first lecture was held on November 15, when Mr. C. A. Joyce gave an inspiring talk on the topic, "I Believe", to which over 300 sixth-form boys and girls from neighbouring grammar and public schools listened with rapt attention. Mr. Joyce, who is well-known for his work in approved schools and prisons, said that the increasing rate of crime is directly related to the decline in religious belief. He was not concerned with vague beliefs about God but with belief and trust in Him.

Environment or tradition may provide adequate moral background, but it is only too evident that, from a material standpoint, honesty is not the best policy. Desire and opportunity easily lead to crime unless there is faith. Stressing the practical nature of religion, Mr. Joyce appealed to his young listeners to make sure that they would build happy homes in the future for their children.

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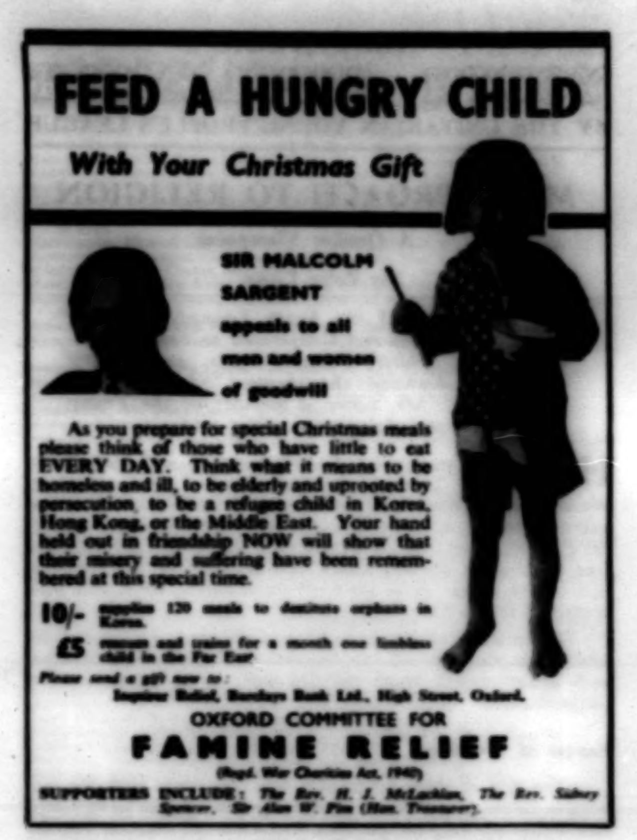
Mr. Joyce emphasized the importance of the example which our belief can be to others. Putting the question, "Why should we be good?", he answered it by saying that only goodness leads to happiness. If we showed in our daily life how the standards imposed by our belief result in kindness, helpfulness and happiness, the Christian way of life would become more attractive to the non-believer, just as we can only prove our love for a person by our behaviour.

Speaking of the beauty of holiness, Mr. Joyce said that perhaps the holiness of beauty was the easier approach, by getting rid of things unseemly and unworthy. Church services are often criticized for their dullness, but we must also think what we are giving, and what we expect.



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Belief takes courage. Many people accept Christian principles but claim, "Mind you, I am not a religious person", as an excuse for not taking a stand against un-Christian behaviour in others. If we believe, we must protest, mindful of the danger of smugness.

Speaking of the confusing variety of roads along which denominations strive towards God, Mr. Joyce reminded us of the importance of the message of Jesus Christ, who did not say, "This is the way", or "That is the way", but, "I am the Way".

Mr. Joyce concluded by saying that belief will mean more fun and happiness, greater courage and security. If we don't believe in God now, the most thrilling experience is in store for us.

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There was no lack of questions on a variety of religious doubts and problems. Asked whether parents ought to compel their children to go to church, Mr. Joyce said it was better for adolescents to gain a firm basis of knowledge before deciding their belief.

To the question whether a moral code could not be based on reason alone, Mr. Joyce replied that communities without religious belief are based on the doctrine of survival of the fittest to survive. Only in religion is support for the weaker brethren found.

On the question of universalism Mr. Joyce stated that intolerance arises because someone wants a monopoly of truth, whilst nobody has it. He felt that sincere adherence to another faith was preferable to an indifferent profession of Christianity. He expressed his personal conviction that Christianity gives more courage than other faiths, in telling us not only how to live, but giving us the strength to live it.

**London District Women's League**: The Autumn Meeting was held on November 2 at Highgate Church. The President, Miss M. Stevenson, was in the chair and there was a very good attendance of members and friends. Miss Garry gave a most interesting talk on the Conference of Liberal Christian Women held at Arnhem last July. She gave an insight into the preparations necessary for such a conference and the reasons for choosing Holland. It was hoped that one outcome would be that the Dutch women would become more interested in the work of the International Union of Liberal Christian Women. Miss Garry went on to say

*(Continued on page 396)*

THE INQUIRER
YOUTH SUPPLEMENT
BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

# MY APPROACH TO RELIGION

### A Quaker Viewpoint

By Peter Lowe

*(On November 2-3 the North Lancashire Region sponsored a Week-end Conference at Stand (Manchester) in which Young Friends and Young Unitarians discussed the theme, "My Approach to Religion". Mr. Lowe, a member of the Young Friends' delegation, writes below.)*

HOW do the views of a Friend compare with those of a Unitarian? This was the main point of the Conference. We discovered that both belonged to liberal, free churches, and that the basic views of each were very similar or identical in most cases. Each worshipped the same God and was free to do so in the way which best suited. Neither condemned others whose views were different, rather were they welcomed as fellow men.

There were, as far as one could see, only two points on which the majority of the Friends and Unitarians differed, and, unfortunately, there did not seem to be much hope of reconciliation.

## Forms of Worship

The first of these differences was concerned with the respective forms of worship. Many suggested that to sit in silent, communal worship for an hour was a mental exercise beyond the capabilities of most people. Friends have been worried about this idea for some time. Can it be said that the Society of Friends is an organization for intellectuals? Is the Spirit and Power present in a Meeting felt only by the trained mind? We categorically deny the suggestion. Meetings are like any other form of worship. To a person who is not in tune, to whom the experience is strange, it may be as hard to obtain the knowledge of God as it is hard to take in a magnificent piece of music for the first time. A purely superficial effect is so often felt, but on a second or third attempt the unseen, unfelt Power is obvious.

One Meeting of early Friends is a wonderful example of this. In Reading in the 1660's there was a much religious persecution. At one time there was not a single adult Friend out of prison. The Meeting was still held regularly, however, by the children. They had not the trained intellect, but they had a knowledge of God which remained with them throughout their hardships. A great spiritual reward is gained during the pregnant silence and considered ministry of a Meeting.

The ministry is the responsibility of the Meeting as a whole. No group or member has more spiritual authority than any other. When a Friend is "moved of the Spirit" to speak, then he gives his message to the best of his ability. The simplest messages are often the most help to the Meeting.

## Pacifism

The second difference of opinion arising out of the Conference was not as absolute as the first, but perhaps more difficult. It was the question of the Peace Testament—to me a fundamental part of Christianity. This is perhaps our greatest belief. The fundamental basis of religion is contained in it. A world at peace: this is the heaven to which we are progressing, very slowly, but, I hope, progressing. With help this progress could be speeded up considerably.

Pacifism can be approached from many angles: political, economic, "religious". To me all these are religious. Religion is not an entity in itself. It is an attitude to all the problems of the world. Unfortunately, this is not a view shared by people in the Government. When I asked a Member, a minister, what the general attitude of Parliament was to religious arguments raised in the House, I was told that the House was not a place for religion or conscience. What a pity it is that in a supposedly Christian country the Government considers religion an anachronism. As this *is* the case, though, the only possible way of obtaining peace is by using non-religious arguments. Some Friends have tried the negative form of pacifism, that is, the method of disassociation. They have refused to take part in the rough and tumble, living quiet, ordered lives away from the world. This has now been found impracticable ,and a more vital form of pacifism is sought.

## Insecurity and Pride

Unrest in an individual is caused by insecurity; a fact recognized by most psychologists. It is also the cause of unrest in a nation. One of the basic causes of insecurity at present is poverty—to be seen by consulting the numbers of people who die from starvation. If these causes were removed unrest would be greatly diminished.

Pride is another factor to be considered; pride in what you have or in the person whom you think can get it for you. In a nation pride is evil because it does not stay as national pride. It is transferred to an individual such as Hitler, Churchill, Napoleon, and if this person is unscrupulous in what he does with his pride, to which directiion he turns it, then there is war.

Insecurity and pride, then, together make for war. If these factors are removed the chances of war are slight. There is a way, of course, of removing most of the insecurity felt today, but pride gets in the way. If Britain, America and Russia stopped the arms race and disarmed, a considerable amount of money could be devoted to removing the causes of insecurity. But pride is involved. Britain, the great military nation which won Waterloo and Trafalgar, would have no army to guard Buckingham Palace! The tourist trade would drop off terribly! There would be the danger of invasion!

## Disarmament

Who would invade us—Russia? Russia is busy trying to keep hold of the barrier-countries she has around her in order to provide a defence against the West. America is busy warding off Communist influence from the East. Neither wants what the other is trying to sell. At the moment Britain is the only nation likely to take the lead in disarmament. Why then do we not do so? Are we afraid? We are the only hope. Britain must be made to take the lead; to start helping people to live, rather than preparing them to die.

When N.A.T.O. meets next month to decide whether or not it is going to rely entirely on the power of the nuclear bomb, thus destroying all hope that any future war would be a limited one, we must let it be known that we deplore the whole armaments race, and wish Britain to withdraw.

## Successful Conference

At the end of the Conference it was felt that it had been a great help to meet and talk about each other's point of view. We all felt that other occasions should be sought. It was also felt that joint work groups and camps could be organized for the Family Service Unit and similar organizations. We Friends hope that this contact with Unitarians will not be broken, but will be the start of many more joint activities.

Note:—All enquiries regarding copies of the *Youth Supplement* should be addressed to the Distribution Secretary, Miss Dorothy Greenhalgh, 22 Castle Avenue, Rotherham, Yorkshire.

# THE CALENDAR OF THE CHURCHES

## SUNDAY, DECEMBER 1, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. [illegible] Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
BILLINGSHURST, Free Church, High Street, 11, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (December 8) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. R. H. Corrick, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Evans, 6.30, Mr. R. O. Ainsworth
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilson
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss R. Howard, 6.30, Rev. L. A. Garrard
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, Bank Street, 6.30, Supply
[illegible], Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickie
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing, STYAL, 3, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. Hines
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
GLOUCESTER, Barton Street, 3, Rev. J. M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Storer
HALIFAX, Northgate End, 10.45, Mr. David Crapper, 6.30, Rev. J. B. Towers
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Towers
HULL, Park Street Church (Unitarian), 6.30, Rev. Stanley Pope
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Walker
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Simon W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gilland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Secretary, Miss J. E. Lockey, Kilbury, Garth Road, 11, Rev. F. Bartholomew
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. N. Kinsman
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kinsman
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11, Rev. Duncan Richardson, 6.30, Mr. J. C. Turner
LONDON, Bell Street, Edgware Road, 6, Mrs. P. Shafey
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. J. Nicholson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Smith
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Mr. G. E. Prentice, 6.30, Rev. K. C. Twinn
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph B. Gardiner (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Thompson
LONDON, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Rev. E. H. Barnes
LONDON, Islington, Upper Street, Dunning Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty, 6.30, Miss L. M. Hampton
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. R. Tatton
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. M. Timmerman
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Walter M. Long
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mrs. E. Savage
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Dorr
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warburg
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (December 8), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. K. Wright
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. S. Burstow
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. F. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kerrley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stimson
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
RINGWOOD, Hants, The Meeting House, 11, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bard
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. Wilson
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Stephen
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Supply
SWINDON, Swindon Hall Road, 10.45, No Service, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerr
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Forrow
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. Garrard, 6.30, Mrs. S. R. Butler
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. H. Davis
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
WEST KIRBY, Broadfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, ——
WILMSLOW: See Dean Row and Styal.
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kipling
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### AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fountaine, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. Emerson, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SPRINGVALE COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Blowers

### NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Whare
WELLINGTON, Services suspended — Enquiries — Mrs. Warren, Tel. 41-272

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CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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(*Continued from page 393*)

that the lecture given by Dr. Tarrant at the conference aroused great interest and evoked much discussion. All felt that the conference had been a most moving experience and well worth all the effort involved. Many friendships had been formed and as one delegate had said, "If these are Unitarian women we would like to meet more". After tea, and at very short notice indeed, Miss Tarrant conducted the service and spoke on "Fellowship in Worship" which, she felt, was a very important part of our Church life and concluded by saying how this had been brought home to her very forcibly at the Arnhem Conference when all present at the service recited the Lord's Prayer each in their own language. Miss Stevenson expressed the thanks of the members to Miss Tarrant, Miss Garry and the friends at Highgate for their warm welcome and hospitality.

A.L.

**London: Brixton:** A special service was held on Sunday, November 24, to mark the occasion of the recent improvements that have been made to the interior of the church. A beautiful chair has been added to the dais, the gift of Mrs. Francis Terry and her sisters in memory of their father and mother, Mr. and Mrs. Perris, former members of the congregation. An excellent congregation assembled.

**Monton:** The Annual Bazaar was held on Friday and Saturday, November 15 and 16, and was well attended by past and present members of the Church and friends. On Friday evening the opening ceremony was performed by Mr. Robertson, of Worsley, with Mr. Brooks, of Southport, in the chair. On Saturday afternoon the opening ceremony was in the hands of the Sunday School with the Rose Queen in the chair and Miss Jean Walwyn as opener. The scholars, who had been well trained by Mrs. I. Valentine, sang songs. The bazaar was a great success and realised the record sum of £600. This will enable outstanding debts on repairs and renewals to the Church to be met though there are still extensive repairs to be carried out on the organ. At the Sunday evening service the music was in the hands of the Windsor Prize Band who accompanied the hymns and played several sacred musical items; these were interspersed with readings by the Minister, Rev. W. H. Wareing. A large congregation was present to enjoy the beautiful service.

### Cinema

*The Diary of Major Thompson*, at the Berkeley Cinema, has been adapted from a novel by a well-known French humorist. It illustrates an Englishman's reflections about the French, but incidentally reveals also the Frenchman's idea of the English, which is quite as amusing. The part of Major Thompson is played by the late Jack Buchanan. It is a smooth, effortless performance, well supported by Noel-Noel, the "typical" Frenchman.

## HIBBERT HOUSES

The following sums were received in July, August, September and October, 1957:

| | £ s. d. | £ s. d. |
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| *Subscriptions under Covenant* | | |
| W. H. Hartas-Jackson ... ... | 5 0 0 | |
| Mrs. K. Hartas-Jackson ... ... | 5 0 0 | |
| A. N. and M. E. Blake ... ... | 30 0 0 | |
| | | 40 0 0 |
| *Subscriptions and Donations* | | |
| Misses B. C. and N. W. Hinkins ... | 12 11 | |
| W. S. Jones ... ... ... ... | 5 0 0 | |
| Sir Charles Odgers ... ... | 5 0 0 | |
| Misses Gillibrand and Freeman ... | 1 10 0 | |
| J. E. Duncan ... ... ... | 2 2 0 | |
| | | 14 4 11 |
| *Societies and Churches* | | |
| Bethlehem Unitarian Church ... | 2 2 9 | |
| Southport Women's League ... | 1 0 0 | |
| Old Chapel, Hucklow ... ... | 2 0 0 | |
| Pennard Free Church ... ... | 15 6 | |
| Women's League, Huddersfield ... | 2 0 0 | |
| | | 7 18 3 |
| TOTAL | | £62 3 2 |

The Honorary Treasurer, Mr. K. Clifford Cook, 24 North John Street, Liverpool, 2, will gratefully acknowledge all donations and subscriptions on behalf of the funds of Hibbert Houses.

### Mrs. J. E. Greg

The death occurred on October 27 of Mrs. J. E. Greg in her 89th year. She was the widow of the late Henry Philips Greg, J.P., of Lode Hill, Styal, with whose liberal religious interests she closely identified herself. A former J.P. for Cheshire, she had engaged in her younger days in much social and philanthropic work in the neighbourhood of Wilmslow. A highly intelligent and cultivated lady, she never lost her interest in life's changing scene, on which indeed, even towards the end, she could produce some penetrating and pungent comment. With her impeccable taste in manners and dress, her gentle air of serene authority, she radiated dignity and grace. She was a lady of essentially liberal outlook. Though this was occasionally disguised by the deference which she expected—and invariably received—it will be the genuine underlying liberalism of her religious spirit and the warm understanding in her social attitudes which will cause her to be honoured and remembered.

A. B. D.

### George E. O'Dell

George E. O'Dell, who died recently in London, had a long connection and keen sympathy with liberal religious and ethical movements both in this country and in the United States. In his later years he returned from America and settled in the south of England, attended our churches at Brixton and Croydon, and occasionally conducted services most acceptably in the London area and elsewhere. He was a fluent speaker, ever welcome at literary and discussion societies, and a constant contributor to religious and ethical journals here and overseas. He was also a member of the London Ministers Fraternal. Widely read, optimistic, and friendly to a degree, his influence made itself felt in any company, and at his passing many friends and liberal movements have lost one whose spirit of goodwill and whose ready service will be long remembered.

J. P. C.

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